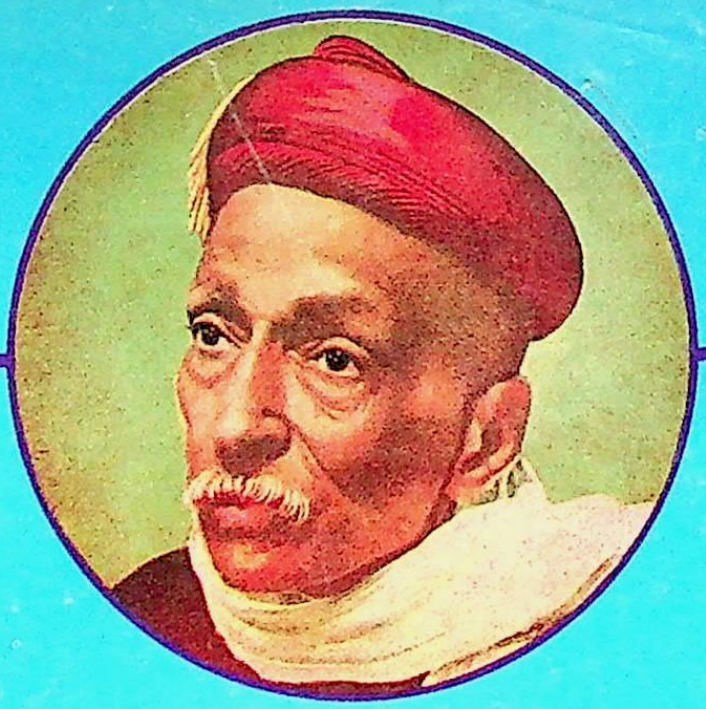

PATHWAY TO GOD

Vol. XVIX JULY-SEPTEMBER 1995 No. 4

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PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

"ONE GOD, ONE WORLD, ONE HUMANITY"

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Gurudeo Ranade's Meeting with An American Missionary

Gurudeo Ranade once went to Aundh to attend the death anniversary of Srimant Balasaheb Aundhkar. On reaching Aundh, Gurudeo made an enquiry regarding the guests. When Gurudeo came to know that one of the guests was an American Missionary, immediately he rushed to meet the missionary. After meeting the missionary, on his return, Gurudeo explained not only the reason for going over there but also the miraculous event that occured during the meeting in the following manner.

Gurudeo had the pre-indication of the arrival of the American missionary. As it turned out to be true, Gurudeo went to meet the American missionary immediately. Then there was a strange incidence : Gurudeo was asked to reveal the age of the missionary by the missionary himself. Gurudeo told him that he was 44. On knowing this the missionary was astonished because the missionary was looking much younger than his actual age. Gurudeo further made it intelligible how he would tell the exact age of that missionary. Gurudeo heard the voice '44' when the missionary asked Gurudeo regarding the age. According to Gurudeo such things would result from sufficient meditation. It was like a kind of 'Siddhi' (occult power). Gurudeo also observed that such occult powers could prove pit falls for the spiritual aspirant on his Pathway to God (1964 : 77).

In the above incidence, neither do we know the year in which the incidence took place, nor the name of the American missionary. But the above incidence obviously indicates that a spiritual aspirant must guard against occult powers that he might get after a long meditation. Gurudeo has not failed to take note of this in his, "The Bhagavadgita as a Philosophy of God-realization". In this work Gurudeo observes, "Jnaneswara tells us that as the rays of the spiritual sun pass obliquely through various strata to the surface of the earth, a mirage of occult powers is produced on account of the refraction of the rays. Let us not be tempted by these occult powers", says Jnaneswara in the course of spiritual illumination (1959 : 58).

— by K. B. Dabade

PRAYER

Meditation on Lord Shri Krishna

समं प्रशांतं सुमुखं दीर्घचारु चतुर्भुजम् ।
सुचारु सुंदरग्रीवं सुकपोलं शुचिस्मितम् ।।
समानकर्ण विन्यस्त स्फुरन्मकरकुण्डलम् ।
हेमाम्बरं घनश्यामं श्रीवत्सश्री निकेतनम् ।।
शङ्ख चक्रगदापद्म वनमाला विभूषितम् ।
नुपूरै विलसितं पादं कौस्तुभप्रभयायुतम् ।।
द्युमत् किरीट कटक कटिसूत्राङ् गदायुतम् ।
सर्वांगसुंदर हृद्यं प्रसाद सुमुखेक्षणम् ।।
सुकुमारमभिध्यायेत् सर्वांगेषु मनोदधत् ।
इंद्रियाणी न्द्रियार्थेभ्यो मनसा ऽऽ कृष्य तन्मनः ।।
वुद्धचा सारथिना धीरः प्रणयेन्मयि सर्वतः ।

Meditate with concentration on Lord Shri Krishna
Whose figure and limbs are proportionate,
Whose face is calm & blissful, who has four long hands
Whose neck & nape are delightful to the sight
Whose cheeks look tender & delicate and the smile bewitching,
Whose fish-shaped ear ornaments are dazzling with brightness,
Whose attire is made of golden yellow fabric
Whose complexion is bluish like the rain bearing cloud,
Whose chest bears the auspicious signs of Shreevatsa & Shree on the right & left side respectively,
Whose ornaments are the conch, chakra, mace, lotus and a garland of Tulsi leaves,
Whose feet are adorned with shining anklets,
Whose beautiful body has the lustre of the Kaustubh gem and a delight to the sight,
Whose face & eyes are graceful & bestow divine favour.

We should concentrate our mind on all these blissful and graceful limbs of the Lord and meditate upon his name, by withdrawing the senses from the sense objects with courage derived from our power of discrimination.

JEALOUSY

— Compiled by – K. B. Dabade

1. We should never feel sad or jealous at the sight of the good fortune, high position and progeny of others. " The jealous fellow forfeits his food and pining man his progeny. Never for a moment think ill of others. If we do so misfortune confronts us first, the reason being that the Atman dwelling in all beings is but one and the same. You should therefore always wish good of others; so that God would bestow on you the prosperity and other things as per the strength of your conduct.

— The Saint of Nimbargi

2. The people we envy usually belong to a reference group that is just a little ahead of us. We don't envy people who are much richer or more successful than we are, but we tend to envy those who might be in our position if things had worked out a little differently.

— Metta Spencer

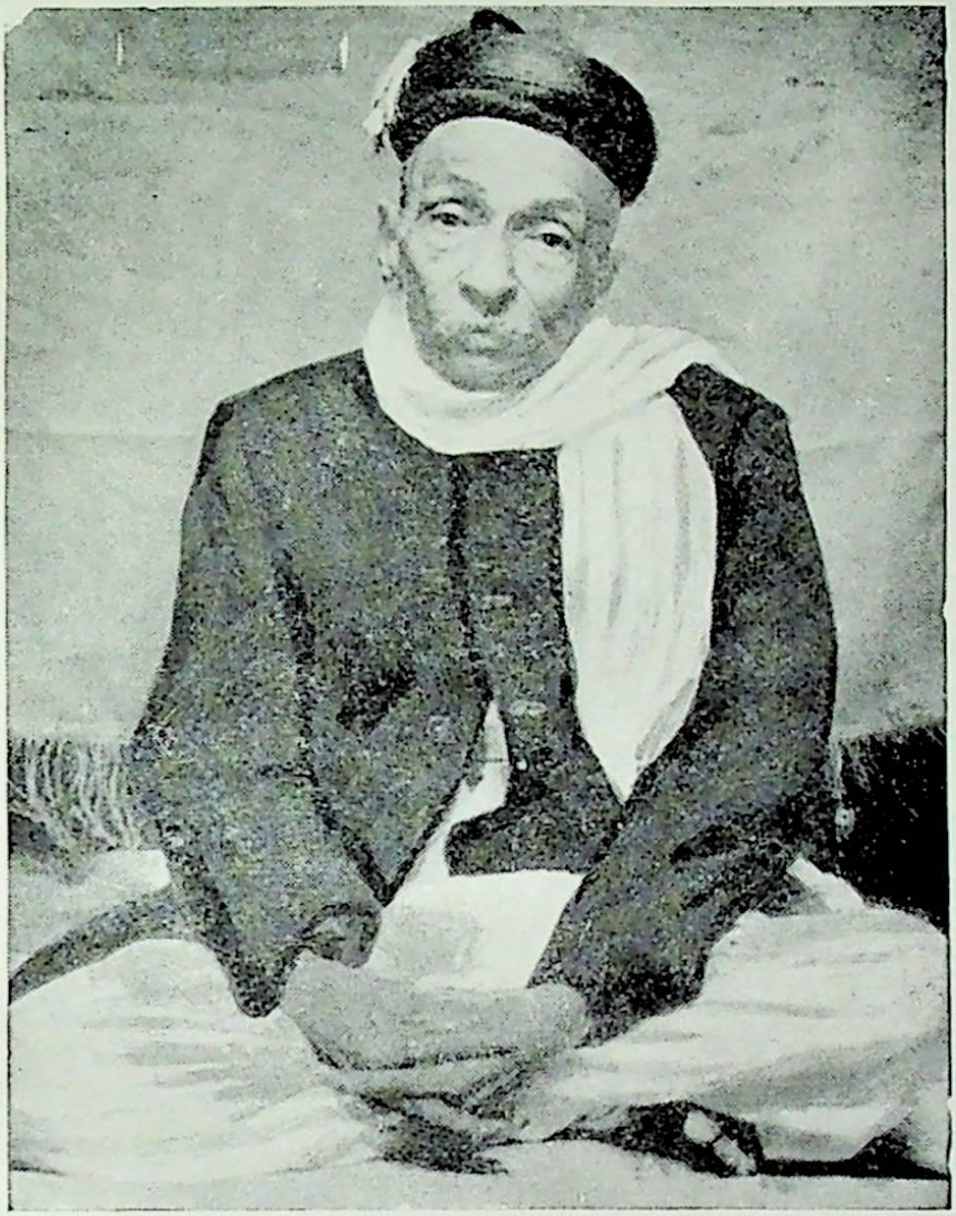
3. The exaggerated competitiveness of our age is responsible for such ills as exploitation, conflicts, disparities in living standards and consequent social tensions, international prejudices and wars. It also breeds psychological poison of hatred, slavery, and jealousy.

— Mahatma Gandhi

4. Why should the Hindu nation with all its wonderful intelligence and other things have gone to pieces ? I would answer you, Jealousy. Never were there people more wretchedly jealous of one another, more envious of another's fame and name than this wretched Hindu race. And if you ever come out in the west the absence of this is the first feeling which you will see in the western nations.

Three men cannot act in concert together in India for five minutes. Each one struggles for power and in the long run the whole organization comes to grief. Lord ! Lord ! When will we learn not to be jealous !

— Swami Vivekananda



Born :
JAMKHANDI
3-7-1886

Samadhi :
NIMBAL
6-6-1957

EDITORIAL :

RELIGION, A WAY OF LIFE

It is said that the Vedic Religion or the Hindu religion, is not just a set of doctrines for intellectual assent, but a way of life to be followed by an individual in all his activities and in social behaviour. Swami Vivekanand said " Rellgion is for Realisation."

However, over the thousands of years of practice, the Hindu Religion, originally called the Vedic Religion underwent deviations and has given rise to a number of misconceptions which have polluted the social life of the Hindu Society and the true religion has remained mainly in doctrines and holy books and not in the social and individual life. In vedic times, the Sages followed every precept of religion in their life and others could see their examples before their eye's to follow and practise.

The Varnashram Dharma was not based on birth but on profession and merit of the individual. Merit and profession decided the " Varna ", irrespective of the birth in any particular family. This is clear in Sruti, Smruti and even in Bhagwadgeeta and Dnyaneshwari. Over the thousands of years, the misconceptions on Varnashram Dharma entered the social life to such an extent that merit was pushed a side in the back-ground and birth in a particular family became all the more important, A person who could not learn the A B C of Sanskrit was called a Brahmin and Dr. Ambedkar who rose to the pinnacle of learning in various shastras, as well as western education used to be called a non brahmin and belonging to the sweeper class.

Similarly in the worship of a deity, devotion and and Concentration are the most important, but they were pushed in the background, giving place to what is called " Karma–kand " and mechanical repetitions of mantras. Because of these faults and foilies that have crept in the Social structure, the society has become fragmented and the real sense of religion is lost. The present day politicians, instead of trying to understand the maladies and adopting rectifying measures, have further added to the Confusion to such an extent that a student who gets one mark out of 900 gets a seat in the university under the name of reservation, while those getting 70% or more are refused entry. Is it not a travestry of the original religious way of life and denial of justice to the merit ? Will such ways lead a society to progress or depths of degradation ? One can only imagine the frustration that is caused in the intelligent young minds, their loss of confidence in justice and consequent recourse to criminality and drug addiction.

Even in such a desperate and hopeless situation, a man called " Pandurang Shastry Athawale ", stood up about thirty five years ago and resolved to mend the matters and restore the social structure to the original concepts of the religion. In Bhagwadgeeta, Bhagwan Shri Krishna has said that he resides in the hearts of all individuals. Pandurang Shastri Athawale picked up such truths said by Shri Krishna himself and started preaching them in the society. If God resides in the hearts of all of us, are we not brothers and sisters ? Should the whole society not behave as one family ? His method of preaching these truths is not like the empty platform speeches of politicians but by personal contacts & discussions. He visits every hut and house, talks to the people to persuade and convince them of his thoughts and the concept that these thoughts will improve individual and social life.

In the beginning, he used to go alone for his preaching campaigns, but gradually more and more persons got inspired by his fervour and conviction and now there are groups who visit the colonies to spread his message by personal contact. Pandurang Shastry's movement started in Gujarath and has now spread to Maharashtra, Goa and part of Karnatak. Wherever he goes, people line both the streets to see him and come in lakhs to hear him.

His work in Gujarath started amongst the fishermen. When the fishermen got convinced and accepted the way of life preached by him, there was a Sea-change in their behaviour. They started solving their disputes and differences by discussion amongst themselves, without recourse to law courts.

On the advice of Pandurang Shastry, they decided to create a welfare fund for the Society, which will be utilised for the good of the society and help those who are in difficulties. This fund grew out of individual donations of a small percentage of their earnings, without any help of Govt. or tycoons. Through this fund they purchased a mechanised fishing boat which belonged to the society as a whole. The boat was used for catching fish by different fishermen on daily basis and the earnings ploughed back into the welfare fund. On other days, the fishermen were free to do their business using their own boats as usual. Thus the fund went as growing.

The fund was further utilised to purchase another mechanised boat, in addition to providing facilities to the society like their own schools, training classes, medical aid etc. The society is full of pride that they could thus create their own economy, without begging even from the govt.

This movement has now created curiosity and astonishment amongst the thinkers and sociologists of other countries and they visit India to study this movement which has not only transformed the mental make-up of the individuals, but has also created a non-corrupt self-supporting new economy for the society. Still, Pandurang Shastry shuns publicity and wants to spread the true principles of vedic religion amongst the society in his own quiet way, by personal contact and discussion.

We ardently hope that more and more persons will join this religious movement in the interest of the society and the nation and pray to God for his blessings and success in this movement.

● ●

The doer & enjoyer of all the happiness, un-happiness & fanciful ideas is the mind & mind alone. Therefore, recognise that the mind is the essence of man, nay, the man himself.

Śruti-sāra-samuddharaṇa of Totakācārya

श्रीतोटकाचार्यविरचितं श्रुतिसारसमुद्धरणम् ।

Part–IV

(43)

उदपद्यत खप्रमुखं हि जगत्
परमात्मन इत्यपि याः श्रुतयः ।
अवधार्यत आभिरभेदमतिः
परमात्मसतत्त्वसमर्पणतः ॥

The Scriptural Texts, which (declare) that the world consisting of ether etc. has emerged from the Supreme Self, also ascertain the idea of non-difference [between the Supreme Self and the individual Self] by demonstrating the Supreme Self alone to be truly existing.

The final aim of the Upaniṣads is to establish Brahman, the one without a second. In some places, however, we find also passages dealing with creation of the universe from Brahman. But even these are not intended to establish creation, but only Brahman. Thus in the Taittirīyopaniṣad, for instance, after introducing Brahman as, " Brahman is truth, knowledge and infinite ", the creation of space etc. has been declared (II. i). By using the word Ātman (Self) here with regard to Brahman, the cause, and by placing it successively inner and inner in a series of sheaths beginning from this body, It is shown to be the inmost Self of all (II. ii-v). By teaching how the Self became many in the text, " He wished let me be many, let me be born " (II. vi), and by declaring, " Truth (the Brahman) became all this that exists " *(ibid)*, it is shown that the things created are non–different from Brahman, the

creator. The mutable created things are non-different from Brahman in the sense that they do not have any existence of their own separately from the latter. From what has been said so far it is clear that only the cause i. e. Brahman is real, while all the products including body, senses, mind etc. which bring about the so-called individualhood *(Jīvatva)* to the Self are merely illusory. And ultimately what remains is only Brahman, Thus even the texts delineating creation are for strengthening the idea of non-difference *(abheda-mati)* between Brahman, the Supreme Self, and jīva, the individual Self.

The above method of instruction is known as, *' adhyāropāpavāda-nyāya '* the method of de-superimposition of the superimpositions. Introducing the creation of the multifarious universe from the non-dual Brahman is superimposition *(adhyāropa)* and the subsequent negation of the Universe in Brahman itself by declaring the latter alone to be truly existing is de-superimposition *(apavāda)* This method has been adopted in all the Upaniṣads.

(44)

यदि सृष्टिविधानपरं वचनं
फलशून्यमनर्थकमेव भवेत् ।
जगदित्थमजायत धातुरिति
श्रवणं पुरुषस्य फलाय नहि ।।

If [those] Scriptural Statements were intent on [merely] prescribing the creation [of the world], they would become fruitless and hence meaningless, because the statement that the world was thus produced from the Supreme self is not for any fruit for the man [who seeks Mokṣa].

As shown already, the intention of the scriptural texts dealing with creation is to establish that this diverse universe does not exist independently of Brahman. And it is only in this way that these texts become meaningful in the Upaniṣadic content. Or else they become meaningless *(anarthaka)* as no result is seen or heard of in the

Upaniṣads as associated with them. Here, result *(Phala)* is liberation *(mokṣa)*, which consists in the attainment of Brahman that is bliss, as also the cessation of sorrow. This result which springs from the realization of Brahman as heard of in, " The knower of Brahman attains the supreme (Brahman)" *(Taittiriya, II. i)*, " The knower of self transcends sorrow " *(Chandogya.* VII. i. 3) etc., is mentioned only in connection with the texts about Brahman and not in the contents of creation *(Sṛṣṭi)*. And according to the rule that the texts containing no result and occurring in the proximity of the texts for which the result is declared are to be combined with the latter as their subsidiaries *(phalavat–sannidhau aphalam tadangam)*, the texts dealing with creation become a part of the texts about Brahman to convey a single unified idea.

(45)

अनृतत्वमवाद्यसकृद्विकृते –
निरधारि सदेव तु सत्यमिति ।
श्रुतिभिर्बहुधैतदतो ऽवगतं
जगतो न हि जन्म विधेयमिति

The Scriptures, in many a way, have repeatedly declared the falsity of the transformation [in the form of the world consisting of ether, air etc.] and have ascertained that the Existence alone is the Supreme Reality. Thus it is clear that the creation of the world need not be enjoined.

Vikṛti or *Vikāra* means transformation. The Scriptures adduce several illustrations and reasons to establish the unreality *(anṛtatva)* of the transformation in the form of this diverse phenomenal universe. In the *Chāndogyopaniṣad*, for example, after asserting that the knowledge of all follows from the knowledge of one, it is stated : " O amiable one, by knowing a lump of clay, all things made of clay become known. All transformation has speech as its origin and exists only in name, as clay alone it is real. " (VI. i. 4) Now to explain : When a lump of clay is known in reality, as nothing but clay, all things made of clay, for example,

pot, plate, jar etc. become known, since they are non-different as clay. A transformation in the form of pot, jar etc. originates only from speech, which leads to such expressions as "A pot exists, " "A jar exists" etc. Speaking from the stand-point of the basic substance, however, no transformation exists as such apart from the clay. It has existence only in name and hence it is not real. As clay alone it is real. In the *Upaniṣad,* this is cited as an illustration about Brahman, the Supreme cause of the Universe. Thus it can be understood that even from the standpoint of the thing illustrated i. e. Brahman, no transformation has any existence separately from Brahman. In other words, the truth of this diverse universe is Brahman alone. It is only in this way that the knowledge of all from the knowledge of one becomes logical. (Vide Sri Śankara's commentary on *Brahmasūtra,* II. i. 14).

The same *(Upaniṣad)* further cites the illustrations of gold and iron to emphasize the truth of the material cause and the unreality of all modifications. In the case of the thing illustrated also the Supreme cause alone is ascertained to be true in, "All this has That (Brahman) as its essence. That is the Reality" (VI. viii. 7). There are many other Upaniṣadic texts as, "..... and this all is the Self" *(Bṛhadāraṇyaka,* II. iv. 6), "All this is only Brahman" *(Muṇḍuka,* II. ii. 11), "All this is but the Self" *(Chāndogya,* VII. xxv. 2), "There is no difference whatsoever here" *(Bṛh.* IV. iv. 19) etc. which express the same view.

From what has been stated above it is clear that the Scriptures dealing with creation are not to establish creation as a fact but to prove that it is unreal from the stand-point of Brahman, from where is has emerged. This will enable the spiritual aspirant to understand Brahman, that is beyond all phenomenal processes, If the knowledge of creation of the world is not meant for serving this purpose, there is absolutely no need to describe in the Upaniṣadic context the creation which is only illusory.

(46)

न च तत्त्वमसीत्यसकृद्वचनं
जगतो जनिमात्रविधौ घटते ।
परमात्मपदानुमतिं तु यदा
जनयेत् पुरुषस्य तदा घटते ।।

The repeated declaration, "Thou art That" would not be appropriate if the enjoinment of creation of the Universe alone (were the final import of the Upaniṣads). (That Upaniṣadic daclaration) becomes legitimate (only) if it is to give rise to the knowledge of the true nature of the Supreme Self for the man.

The text "thou art That" has been repeated seven times in the *Upaniṣad*. Usually the repetition *(asakṛd-vacana)* is meant for laying emphasis on a particular idea. Here the idea aimed at is that of oneness *(ekatva)*. Otherwise, there is no reason why this idea should be repeated so many times. In other words, the emphasis on the idea of oneness becomes pointless, had the creation involving diversity been the final Upaniṣadic import.

Moreover, the knowledge of creation itself is not the right–knowledge, but only a step towards it. The right knowledge *(samyag–jñāna)* which leads to *Mokṣa* is the knowledge of oneness and it can be obtained from the texts such as, "Thou art That" alone. It is, therefore, proper to understand the creational texts as the subsidiaries the texts conveying oneness and not vice versa. When the single unified idea is thus possible in the Upaniṣads, the split in the topic should not be resorted to.

(47)

स्थिरजङ्गमदेहधियां चरितं
परिपश्यति यो ऽविकृतः पुरुषः ।
परमात्मसदुक्तिरसाविति यद–
भणितं नदतिष्ठिपमित्थमहम् ।।

Thus I have established the view stated (earlier) that the Inner Self, which being immutable perceives all acts

relating to immovable and movable things, body and internal organ, is it self called the Supreme Self and the Existence.

Śri Totaka here concludes the discussion on the view about the non-difference between the embodied Self and the Supreme Self.

(48)

पृथगेव यदाऽक्षरतो मतिविन्मकरोदकवन्न
घटाम्बरवत् ।
न विरोत्स्यति तत्त्वमसीति तदा
वचनं कथमेष स इत्यपि च ।।

If (it is argued that) the witness of the internal organ (i. e. the Inner Self) is quite different from the imperishable (Brahman) as the fish and the water and not (non-different) as the pot-delimited ether (and the unlimited ether), how will it not contradict the statements as " Thou art That " and also " This is your (Self that is within all) " ?

The Dvaita view about the relation between the individual Self and the Supreme Self is refuted in this śloka. According to Dvaitins, the individual Self is dependent on the Supreme Self but not non-different from it. A fish, for instance, is totally dependent on water *(udaka)* but not non-different from it. Śrī Ṭīka dismisses this view by stating that it contradicts the Upaniṣadic Statements as "Thou art That" (Chāndogya, VI. viii. 7,) " This is your Self that is within all " *(Bṛahadiraṇyaka,* III. iv. I) etc. which declare the absolute non-difference between the individual Self and the Supreme Self.

(49)

न तु वस्तुसतत्त्वविबोधनक्र –
द्विनिवर्तयदप्रतिवोधमिदम् ।
सदुपासनकर्मविधानपरं
तत एव मतं न विरोत्स्यति मे ।।

This (statement " Thou art That ") is devoted not to give the knowledge of the really existing entity (i. e. Brahman) by removing the ignorance (of the individual soul) but for enjoining the act in the form of meditation on Existence (Brahman). Hence my view does not contradict (the texts as " Thou art That ").

From here upto śloka 54, Śrī Toṭaka puts forward the arguments of Dvaitin who tries to show that his view does not go against the texts declaring non-difference.

In the above śloka, the Dvaitin contends that the text " Thou art That " is not meant for conveying non-difference but to lay down meditation *(upāsana)* on Brahman. In fact, the Upaniṣads prescribe several meditations that are quite useful for the spiritual aspirant. And the meditation always involves a meditator *[upāsaka]* and the object meditated upon *[upāsya]*. That is, one who meditates must be different from what is meditated upon. In the present context the individual self is the meditator and Brahman is the object of meditation. Thus the Dvaita view will not violate the texts as Thou art That on accepting that they are intent on enjoining meditation on Brahman. In fact, in this view the texts as " Thou art That " really endorse the Dvaita theory.

The term *apratibodha* means ignorance.

(50)

मन आदिषु कारणदृष्टिविधिः
प्रतिमासु च देवाधियां करणम् ।
स्वमतिं ह्यनपोह्य यथा तु तथा
त्वमसीह सदात्ममतिर्वचनात् ।

[In Scripture] there is the injunction about the meditation on mind etc. as the Cause [of the birth etc. of the universe i. e. Brahman] and also about the imagination of deities in the images [for the sake of worship or religious meditation], without abandoning the idea of the individualhood. Similarly, in the present case, through the text " Thou art That ", the meditation on

[the individual Self as Brahman] of the nature of Existence [has been enjoined by the Scripture]

In this śloka the opponent cites few examples of meditations prescribed in the Scriptures to prove how the text ' Thou art That' is also for enjoining the meditation.

The Scriptural texts as " One should meditate about the mind as Brahman..... One should meditate about space as Brahman " (*Chāndogya,* III xviii - I), " The Sun is Brahman." (*Ch* III xix – I), " He who meditates on name as Brahman " (*Ch* VII 1.5) etc. enjoin meditation on mind, space etc. as Brahman. The Scriptures also lay down certain worships and religious meditations for which it is necessary to imagine gods and goddesses in the images (*pratimā*). The intention of these Scriptures, however, is not to convey nondifference between the mind etc. and Brahman or between the images and the deities. Nor do they instruct an individual to lose his individualhood (*Sva–mati*) for practising these meditations or worships. Similarly, the text " Thou art That " can enjoin meditation on the individual Self as Brahman without abandoning the idea of the state of being an individual. That is, one should meditate on his own Self as, " I am That (Brahman) ". This, however, does-not establish the non-difference between the two i.e. the individual self and Brahman.

(51)

अथवा त्वमितिध्वनिवाच्यमिदं
सदसीति वदेद्वचनं गुणतः ।
विभयं पुरुषं प्रवदन्ति यथा
मृगराडयमीश्वरगुप्त इति ।

Or this statement (" Thou art That ") would metaphorically speak of what is expressed by the term " Thus " (i. e. the individual Self) as, " Thou art Existence [Brahman], " just as people describe a fearless man as " This Iśvaragupta is the lion. "

Here the Pūrvapakṣin attempts to show that the individual Self is spoken of as " Thou art Brahman " through

secondary relation *(gauṇī–vṛtti)*. For example, in the statement " This Iśvaragupta is the lion " there is no direct relation between Iśvaragupta and the lion. The statement really intends to convey that Iśvaragupta is as fearless and powerful as the lien itself. Here the relation is between the qualities found in the man Iśvaragpta, and the qualities inherent in the lion. Or, in other words, the qualities found in Iśvaragupta are similar to those inherent in lion. Similarly, the intention of the text " Thou art That " is to convey, the similarity between the qualities of the individual Self and Brahman, namely, eternality *[nityatva]*, consciousness (*caitanya*) etc. But just as Iśvaragupta does not become a lion by merely declaring " Thou art lion, " the individual Self too does not become Brahman by declaring " Thou art That (Brahman) ".

(52)

यदि वा स्तुतये मदसीति वदे–
न्मघवानमि त्विष्णुरसीति यथा
त्वमिति श्रुतिवाच्यमतत्त्वकता–
मथवा सत एव वदेद्वचनम् ।

Or this text would say " [Thou] art the Existence " in order to praise [the individual Self] just as [people say] " Thou art Lord Indra " or " Thou art Lord Viṣnu " to eulogise [a donor]. Or [contrarily] it may convey that Existence i. e. Brahman alone is of the nature of what is expressed by the term " Thou " i. e. the individual Self.

Two more options are attempted in this śloka in favour of the Dvaita view. First one is that the text " Thou art That " is only eulogistic in nature as the statement " Thou art Lord Indra, " " Thou art Lord Viṣṇu " etc. To glorify a donor, people may call him as Indra or Viṣṇu. However, there is obviously no direct relation between the donor and Indra or Viṣṇu. In the same way the text " Thou art That " calls the Individual Self as Brahman just to praise it and not to identify it with the latter.

Secondly, the opponent contends that the text " Thou art That " would be to convey the state of being an individual soul for Brahman itself. But then the intention is not to establish the non–difference between the two. Because in that case the supreme Self will be reduced to the state of the individual Self *[jīva]*, which is totally absurd. Hence the aforesaid text should be taken to convey the similarity of the individual Self to Brahman. The latter i. e. Brahman is similar to the individual Self in as much as It is also eternal and sentient like the individual Self.

(53)

यदि तत्त्वमिति ध्वनिनाऽभिहितः
परमात्मसतत्त्वक एव सदा ।
किमिति स्वकमेव न रुपमवे
त्प्रतिबोध्यत एव यतो वचनैः ।

If [the Individual self] mentioned by the word " Thou " [in the statement " Thou art That "] is of the nature of Brahman essentially, why indeed does it not realize its own nature ? [But] It is advised by the Scriptural texts so that [it is not Brahman in its true nature].

The Dvaitin here raises a very interesting question; The Upaniṣads form a part of what is called *śruti–pramāṇa A pramāṇa* is the valid means of knowledge. And the validity of a means of knowledge consists in its revealing something that is not known through other means *[anadhigata]* and is not sublated later *[abādhita]* See *Vedānta-paribhāṣā*, I Now, if the individual Self were Brahman essentially, it should know its nature as Brahman already, Indeed, everyone is aware of what he is actually. Then, what is the need of the Śruti texts as " Thou art that " etc. to convey the nature of the individual self ? These texts lose their validity if they reveal what is already known through perception *[pratyakṣa]*. The validity of the Upaniṣads, however, is unquestionable. So there must persist some other relation between the individual Self and Brahman for conveying which the texts as " Thou art That " etc. are needed.

(54)

अत एव जीवसदात्मकनां
न हि तत्त्वमसीति वदेद्वचनम् ।
यदपीदृशमन्यदतो वचनं
तदपि प्रथयेदनयैव दिशा ॥

Hence the text " Thou art That " does not declare the individual self to be of the nature of Brahman in reality. The other śruti texts of this kind also can be projected in the same way.

The Dvaitin here concludes his theory. According to him the text " Thou art That " is meant not to convey the so-called non-difference between the individual Self and Brahman, but to convey some other relation between the two or for enjoining some meditation *[upāsanā]*. It is possible, says the Dvaitin, to interpret in the same way the other texts of this kind such as, " I am Brahman " *[Bṛhadāraṇyaka*, I. iv. 10), " This Self is Brahman " *[Bṛh* II. v. 19) etc.

(55)

त्वदुदाहृतवाक्यविलक्षणता
वचनस्य हि तत्त्वमसीति यतः ।
अत एव न दृष्टिविधानपरं
सत एव सदात्मकतागमकम् ॥

Assuredly the text " Thou art That " is quite different from the text you cited [as enjoining meditation]. Hence this text is not devoted to enjoin meditation on Brahman but to convey the nature of being Existence [i. e. Brahman] to Existence itself [which has entered in the form of the Soul of each individual being].

In śloka 50 the opponent has stated that the text " Thou art That " is for enjoining meditation on the individual Self as Brahman just as the texts as " The mind is to be meditated upon as Brahman " etc. enjoin meditation on the mind etc. as Brahman. Śri Toṭaka rejects this view on the ground that the intention of the text " Thou art That " is not

to enjoin any meditation, because it is totally different (*Vilakṣaṇa*) in nature from the texts as, " The mind is to be meditated ... " etc. According to him, the text ' Thou art That ' is meant for instructing the individual Self, expressed by the term ' *tvam* ', about its true nature as Brahman, implied by the word ' *tat* '. In the Śruti it is stated that Brahman itself has entered in the form of the soul of each individual being *(Chāndogya,* VI. iii. 3 *)*. Hence it is clear that the individual Self is essentially Brahman alone. Still owing to the limiting adjuncts as body, mind etc. it considers itself to be the doer *[Kartṛ]* the enjoyer *[bhoktṛ]*, etc. It is to remove this false notion that the Śrutis declare the non-difference between the individual Self and Brahman.

How the text ' Thou art That ' is different from the texts enjoining the meditation is shown in the subsequent ślokas.

(56)

इतिशब्दशिरस्कपदोक्तमति–
विहिता मन आदिषु तैर्वचनैः ।
न विधानमिहास्ति तथा वचने
सुविलक्षणमेतदतो वचनात् ॥

The meditation on the mind etc. indicated by the term ' iti ' has been enjoined by those texts [as ' The mind is to be meditated upon as Brhman]. There is no such injunction here in the text [' Thou art That ']. Hence it is totally different from the [former] text.

In the text " *mano brahmetyupāsita* " *[Chāndogya,* III. xviii. I), there is the term ' iti ' meaning ' as ' after the term Brahman which indicates that the mind, though it is not Brahman in reality, must be meditated upon with an idea of Brahman in it. Moreover, there is the verb ' *upāsita* ' in the imperative mood which clearly indicates the injunction (*vidhāna or vidhi*) about the meditation. But in the text ' *Tat tvam asi* ' there is neither the term ' *iti* ' nor any verb in the imperative mood. Hence it is not on a par with the texts as ' *mano brahmeti* ..... ' etc.

(57)

मनसो वियतः सवितृप्रभृतेः
प्रवदन्ति न तानि सदात्मकताम्
मन आदि हि मुख्यमुपास्यतया
प्रवदन्ति यतोऽक्षरदृष्टियुतम् ।

Those [texts like ' The mind is to be meditated upon as Brahman '] do not declare the mind, the space, the sun etc. to be of the nature of Existence [i. e. Brahman]. For, indeed, they lay down the mind etc. as the chief objects to be meditated on as endowed with the idea of the imperishable [Brahman].

Śrī Toṭaka here points out yet another difference between the text *" Tat tvam asi "* and the texts as *' mano Brahmety upāsīta '* etc. The latter merely prescribe the mind, space etc. as the objects of meditation (*upāsya*) with an idea of Brahman superimposed on them. This is quite evident from the use of the word *' iti '* meaning ' as ' after Brahman in each, of these texts. Their intention, therefore, is not to declare the mind etc. to be of the nature of Brahman, while the text " Thou art That " proclaims the individual Self to be Brahman itself.

(to be continued)

— **Dr. M. G. Hampiholi**, M.A., Ph.D.

Eternity Compressed In Time
My Reminiscences of Shri Gurudeva

(Continued)

I got an opportunity to learn about the greatness of Shri Gurdeva as a teacher of Philosophy from Prof. S N Mehrotra who took over as Vice-Chancellor of our University in the year 1983. Prof. Mehrotra presided over the meeting of the Research Board a few days after he joined the University. I reached the Vice-Chancellor's chamber for the meeting a bit early. So I introduced myself to him as the Head of the Philosophy Department. During conversation when I told him that Vedanta, Comparative Philosophy and Mysticism were the areas of my special interest, he remarked, "Oh, you seem to be influenced by the Philosopher-Mystic Prof. R. D. Ranade!" Nodding affirmatively, I told him that Prof. Ranade was my Spiritual Teacher. He then proudly confided to me that he too had done his post-graduation in Philosophy as a student of Prof. Ranade at the University of Allahabad.

Elections to the Philosophical Association having been completed, we requested Prof. Mehrotra to inaugurate the Association. He agreed to our request. On the occasion of the inaugural function, I said in my welcome remarks that we were fortunate to have in our midst Prof. Mehrotra who happened to be a former student of the great Philosopher–Mystic Prof. R. D. Ranade. Prof. Mehrotra in his speech exhorted the students to utilise their energies for all-round development of their personalities so as to leave their identity behind when they pass out of the University. In this context he recalled vividly the qualities of Prof. Ranade as a teacher of Philosophy.

Prof. Ranade established a personal rapport with every student. Apart from assessing the student's intellectual grasp of the subject, he inquired about the family conditions

of students in order to know their problems and difficulties. He generously helped them in every way. Every student was alloted two topics for preparing essays during the session under the guidance of a Lecturer who was instructed to discuss difficult points and suggest relevant books and journals to the student. The write-up of each student was discussed by Prof. Ranade for corrections, alterations and additions. When the essays were finally rewritten by the student, Prof. Ranade kept a copy of those essays with him saying, "These essays constitute for me your identity. They represent your year-long study, your scholarship and your academic talent."

Prof. Mehrotra recalled that Prof. Ranade engaged formal classes only a dozens times or so during the whole session. Students would come daily to the Department and await eagerly for a call from the Professor for a lecture from him on the paper taught by him. When the class was held, Prof. Ranade would deliver his lecture packed with systematic, comprehensive materials comprising nearly all four papers of M. A. with rare clarity and eloquence. Then all time-sense would vanish in the complete identity of the teacher, the taught and the subject. Duration of the formal period lost all meaning according to Prof. Mehrotra. We may recall here Shri Gurudeva's insistance on quality of lectures delivered rather than their quantity which led to the parting of ways between him and the Deccan Education Society.

Thus Shri Gurudeva was truely first among the intellectuals and first among the spiritual greats, as desired by his Guru Shri Bhau Sahib Maharaj. When on one occasion the young Ranade was asked by Shri Maharaj to read the ' Dasabodha ' in a spiritual assembly, the stalwarts including the sons of Shri Nimbargi Maharaj looked askance for being ignored. Shri Maharaj remarked, " what do you think of young Ramaraya ? It is he who would carry the message of your father to lands across the seven seas ! " Along with this prophecy of Shri Maharaj it would be quite in place to mention a couple of other incidents concerning his grace-abounding gestures towards young Ranade as narrated to

me by my revered teacher Prof. V. H. Date. Shri Maharaj entrusted his young disciple with the task of preparing the first edition of the 'Nitya Nemavali' He was extremely delighted when Shri Gurudeva submitted to him the completed edition which contained the learned Introduction, the morning, afternoon and night Bhajans and Aratis, and a judicious selection of devotional songs in Sanskrit, Marathi, Kannada, Gujarati and Hindi. He was specially pleased to see that the Bhajans commenced with the Abhanga of Tukarama Maharaj viz., 'पहिले पाहता श्रीमुख तहान हरपली भूख'. Noting that young Ranade had kept his editorship anonymous, Shri Maharaj is reported to have remarked to his close disciples, "Just see, how Ramaraya has accomplished the work of the 'Nitya Nemavali" meticulously in its every aspect, and yet he has kept himself in the background in complete anonymity!" When young Ranade fell critically ill in 1908-9, the expert Pune physicians diagnosed his malady as the brain tuberculosis and declared his case as hopeless. His grieving mother took him to Shri Maharaj much like St. Augustine's mother Monica and supplicated to him for his recovery just as Monica pleaded with St. Ambrose for curing her son's waywardness. Shri Maharaj looked affectionately at them both and declared reassuringly that he saw no danger to Ramaraya's life upto sixty years. Thus did Shri Maharaj bless young Ranade with a fruitful long life and spiritual immortality very much like St. Ambrose who gave his blessings to Augustine with words ringing with assurance to his mother, "Weep not my sister; the child ot these holy tears shall never perish."

These are veritable miracles experienced by devotees of Guru and God. Their secret is unfathomable indeed! I will presently mention some outstanding miracles that I have experienced by the Grace of Shri Gurudeva. How the impossible becomes possible by divine Grace is simply a mystery. However, St. Ramadasa has thrown light on miracles for the sake davotees. He says that miracles are accomplished by God on behalf of the saints during their life-time and even afterwards because they have one by the path of merit : 'कांते पुण्यमार्गें चालिले म्हणोनियां" For my own

part, without trying to delve into the secrets of miracles, I can only vouchsafe that impossible things have become possible in my life by Shri Gurudeva's ever-present Grace. The Puranas narrate the incidents relating to the Gajendra, Draupadi, Ajamil and Prahlad who were fortunate to have been saved by divine intervention. For instance, the Elephant King Gajendra was caught by his foot by the powerful alligator, and having failed to free itself from the clutches of the mighty enemy it cried piteously to God to rush to his rescue. And lo ; merciful Lord instantaneously saved him. Again, Lord Krishna on hearing the frantic calls of helpless Draupadi lengthened her garment endlessly when notorious Duhshasana was bent upon uncovering her modesty in the midst of the assembly of Kauravas and Pandavas. These events are miraculous manifestations of the mercy of God for the protection of his devotees. They may be regarded as historical or mythological events by persons of faith, or as sheer imaginary stories by the unbelievers. However, the miracles that I have actually experienced in my life are for me at least standing proofs of the protective Grace of my Guru and God.

I wish to narrate here a couple of outstanding incidents that I consider as miracles accomplished by the Grace of Shri Gurudeva. One such event occured on the 19th August 1977 at Nimbal Ashram.

(To be continued)

— Prof. M. L. Sharma

Images of Gods in Isana Sivagurudevapaddhati

Iśānaśivagurudevapaddhati, a tantric treatise, is ascribed to Iśānaśivagurudeva Misra, a follower of śaiva cult, belonging to the Kerala. He is not just a compiler but his poetic frenzy deserves to be noticed. In other words, the number of of stanzas elucidating various anthropomorfic features are remarkable for their qualities aud aesthetic sensibility. Naturally a detailed study of relevant verses from this treatise would yield the personification of various divine beings in the midst of the religious observances.

Sanskrit Literature inculcates the demonstration and discussion about several Sectarian ceremonials and cultic practices throughout the decades. And so the injunctions from the Tantras, from the Āgamas and from the Samhitas are followed by people. Iśānaśivagurudevapaddhati comprising one of them, enjoins the mantras to meditate on the deities.

Since the so called treatise affords a scope to perceive and comprehend an entire image of a deity this paper attempts to highlight the anthropomorphic representations of some gods and goddesses incorporated by the text.

The poetic utterances in the fourth pāda called Kriyāpāda and also in the first pāda called Sāmānyapāda, enable to reconstruct the personified god. Still most of the mantras on the personification are enumerated in the second part called Mantrapāda.

1. These mantras are for the propitiation; thus being meant for sagunabhakti. The god should possess a form which will enable the worshipper to invoke the deity, to worship it and to meditate on it.

The second part of the text, which devotes most of it's chapters, on iconographical aspect, instructs that the image of goddess Hamsavāgiśvari should be embodied with three eyes with feathers, ankusa (goad), sword, an arrow, a lotus, in her hands. The goddess should be represented in a abhaya and varada posture, who possesses three Śikhas in her hands and is beneficial. The person wishing to attain wealth should invoke the goddess who attracts the world, who is like japa and patala flowers, and who is effulgent like a blazing gold.

To endorse this –

प्रतप्तकनकप्रभां त्रिनयनां सपाशाङ्कुशा
स खड्गकुलिशाम्बुजा त्रिशिखवर्याहस्तां शिवाम् ।
धृताभय वरप्रदां स्मरतु राज्य लक्ष्याप्तये
स्मरेद् भुवनमोहिनी भगवती जपापाटलाम् ॥

2. In the eighteenth section of this pada the personification of goddess Vāgiśvari is delineated – viz – 18. 30

मृगाङ्कमणि चन्द्रिका कुमुदषण्ड कुन्दधुतिं
शशाङ्कशकलो ल्लसज्जटिल मौलिका त्रीक्षणाम् ।
सिताम्बर विलेपनाममलहार हारिस्त्रजं
धृताभय विलेखिनीं वरदपुस्तकां भारतीम् ॥

This verse points out the distinguished marks of the Vāgdevi called Bhārati. She is represented in a abhaya pose She is resplendent like a crescent moon, having a mark of a spot like a deer, with a complexion of Kumuda flowers (lotus), having a face like moon, with three eyes, the body, adorned with shining necklace, in a white garment.

3. Section twenty-four enumerates the modes of worship of the goddess Durgā. Durgā is described having golden colour (bright yellow colour), with three eyes, one tooth, thick neck, with a downward face. She is bedecked with flowers and in a red (अरुण garment. she holds a noose, a goad, however she is in a phalada posture. She does no punish. she appears like a crescent moon and plays with a bull and an elephant.

This particular mantra deserves to be noticed for one important characteristic mark of Durgā. This mantra brings out the fierceful aspect of the goddess on one hand, while her beneficial pleasing characteristic is also highlighted in it. i. e.

हेमनिभं त्रिनेत्रमरुणवसन कुसुमै
र्भूषितमेकदन्त मिभवदन मुरुगलम् ।
पाशमयाङ्कुशं च दधतमपि फलरदे
नौमि शशाङ्कमौलिमृषभगज विलसितम् ॥

4. Moreover she possesses a conch, kheta, bow in the left hands, in the opposite of it,she holds a chakra. a khadga. She is in a Tarjanimudrā. However an arrow and a trident are perceptible in the hands of the three-eyed goddes, who is emanating the lusture like the moon. I bow down to Durgā who is fully decorated Candrottarisa red – Kalpā seated on a lion inclined to wage a war and surrounded with a group of girls For example –

शङ्ख खेटं चापं तर्जां सव्ये ऽन्यस्मिन् चक्रं खड्गम् ।
वाणं शूलं चाविभ्राणां दोर्मिर्त्र्यक्षां भास्वन्मौलिम् ॥
चन्द्रोत्तंसां सालङ्कारां रक्ताकल्पां सिंहारुढम् ।
युद्धोन्नध्दैः कन्यावृन्दैर्युक्तां दुर्गां देवीं वन्दे ॥

6. The next mantra definitely opens the door to the king to accomplish it or in other words the mantra prescribes the manner with which the goddess Durgā is pleased with a devotee. viz. -

अरुणरुचिं धृतपाश वराङ्कुशां तु दुर्गां
हुतभुजि तामभिचिन्त्य जुहोति चन्दनार्द्रैः ।
बकुलभवैर्विकचैः सुमनोभिरर्धमासात्
खलु वशेयत् सकलं नृपतिं च वाणिनीं वा ॥

She has a reddish complexion, possessing pāśa and aṅkuśa in a varada posture. The seeker anticipating her to be fond of oblations offers the wet sandal and fully blossomed Bakula flowers for fifteen days with a hearty wish, Commands over the goddess Durgā.

7. Durga's one more form called Vanadurgā is met with in the twentififth patala of Mantrapāda. Her form is to be meditated upon as follows–

जलजफलके शार्ङ्ग तर्जन्या वामत्तोऽन्यत्र चक्रं
त्वसिमसि शरं वा शूलं दोर्भिर्बिभ्रती चाङ्गलेखाम् ।
मरकतरुचिं सिंहस्थादेवां रक्तगन्धाम्बरधिः
कटक मकुटैस्त्रक्षा हाराघैर्भूषितां नौमि दुर्गाम् ॥

on the left hand side, lotus (jalaja) and Śārnga (bow) are perceptible in the Tarjani (finger) while on the other side (right hand side) a Cakra, anasi, an arrow or a trident.

She is described as having an emerald–like complexion seated on a lion, fully decorated with necklace etc. covered with red–robe, The three eyed one. I adore the goddess Durga.

8. Iśānaśivagurudevapaddhati in it's twenty – seventh patala somehow mentions the iconic features of the sun. Viz.-

सिन्दूरारुणमंष्ट वाहु मरुणैराकल्पकैर्भासुरं
वामाङ्कार्ध निवेशित स्वदयितं त्र्यक्षैश्चतुर्भिमुखैः ।
सत्पाशाङ्कुशमक्षसूत्रममलं युक्तं कपालं क्रमात्
खट्वाङ्ग जलजं दधानमय तच्चक्रं च शक्तिस्मेरत् ॥

To illustrate the Sungod rendered in the above quoted verse. The sungod is represented with eight hands holding pāśa, a aṅkuśa, a rosary amala (pure), a Kapala, khatvāṅga a lotus, a cakra and a Śakti in sequence. The god is bright like a rising Sun. On whose left–side is seated his wife, he is with three eyes and with four faces.

The entire section incorporates the invocations to sungod. The seeker who is desirous of a son, or plenty of rainfall, or accumulation of wealth, is advised to meditate on Sungod.

9. The twenty–nineth Patala prescribes the mode of worship for Śiva as per the belief "śivah sarvamidam Jagat." i. e.

असीमः पुण्डरीके दधदमृतमयं पूर्णकुम्भं निजाङ्के
पाणिभ्यां पुस्तकाक्ष स्त्रजमपि सुधया पूर्णकुम्भौ सितङ्गम् ।
कुम्भाभ्यां सौधवर्षैर्धृत शशिशकले मूध्नि सिञ्चन् कपर्दी
शुक्लाकल्पो ऽष्ट वाहुः प्रहस्तिवदनो रक्षतात् त्र्यम्वको वः ।।

May Trayambaka (Siva) the exhiliterator protect you who is seated on a white lotus, holding a pot full of ambroisia on his lap, with the rosary, a book and also a nectar pot in his hands Śiva has a white complexion, with a digit of a moon.

10. Thirty–eighth patala enjoins the trailokyamohan form of Viṣṇu. Viṣṇu is to be propitiated, since viṣṇu traversed all the three worlds with three steps and thereby put Bali to nether–world. This is how viṣṇu in his vāmana incarnation is glorified. Viz –

क्षीरोदेन्दु मृणाल कुन्द धवलः पद्मेन्दु बिम्वाननो
हस्ताभ्यां दधिभक्तपूर्ण चषकं कुम्भं च पूर्णामृतम् ।
बिभ्र न्मौलि विचित्र हार कटकाद्याभूषितः कौस्तुभी
ध्येयीऽन्नाधिपतिः प्रसन्नवदनः पीताम्बरो वामनः ।।

This verse recommends to meditate on the vāmana, The lord of food, the Serene and pleasing one; whose garment is yellow; whose complexion is white like the lusture of a fibre of kunda flower, whose face is like the digit of a moon, who holds a vessel, full of curd and a nectar pot in his hands; is decorated with various kinds of garlands and Kaustubhi jewel.

— Vaijayanti Navangul

Swami Vivekanand on Need of Symbols in Religion

(Continued)

Then there are words. All of you have heard of the power of words, how wonderful they are ! Every book-the Bible, the Koran, and the Vedas-is full of the power of words Certain words have wonderful power over mankind. Again, there are other forms, kown as symbols. Symbols have great influence on the human mind. But great symbols in religion were not created indefinitely. We find that they are the natural expressions of thought. We think symoboli-cally. All our words are but symbols of the thought behind, and different people have come to use different symbols without knowing the reason why. It was all behind, and these symbols are associated with the thoughts, and as the thought brings the symbol outside, so the symbols on the contrary, can bring the thought inside. So one portion of Bhakti tells about these various subjects of symbols and words and prayers. Every religion has prayers, but one thing you must bear in mind–praying for health or wealth is not Bhakti, it is all Karma, or meritorious action. Praying for any physical gain is simply Karma, such as a prayer for going to heaven and so forth. One that wants to live God, to be a Bhakta, must discard all such prayars. He who wants to enter the realms of light must first give up this buying and selling, this " shopkeeping " religion, and then enter the gates. It is not that you do not get what you pray for; you get everything, but such praying is a beggar's religion. " Foolish indeed is he who, living on the banks of the Ganges digs a little well for water. A fool indeed is the man who, coming to a mine of diamonds, seeks for glass beads." This body will die some time, so what is the use of praying for its health again and again ? What is there in health and wealth ? The wealthiest man can use and enjoy only a little portion of his wealth. We can never get all the things of this world, and if not, who cares ? This body will go, who cares for these things ? If good things come, welcome; if they go away, welcome, let them go. Blessed are they when they come,

and blessed are they when they go. We are striving to come into the presence of the King of kings. We cannot get there in a beggar's dress. Even if we wanted to enter the presence of an emperor, should we be admitted ? Certainly not. We should be driven out. This is the Emperor of emperors, and in these beggar's rags we cannot enter. Shopkeepers never have admission there; buying and selling have no place there. As you read in the Bible, Jesus drove the buyers and sellers out of the Temple. Do not pray for little things. If you seek only bodily comforts, where is the difference between men and animals ? Think yourselves a little higher than that.

So it goes without saying, that the first task in becoming a Bhakta is to give up all desires of heaven and other things. The question is how to get rid of these desires. What makes men miserable ? Because they are slaves, bound by laws, puppets in the hand of nature, tumbled about like playthings. We are continually taking care of this body that anything can knock down, and so we are living in a constant state of fear. I have read that a deer has to run on the average sixty or seventy miles every day because it is frightened. We ought to know that we are in a worse plight than the deer. The deer has some rest, but we have none. If the deer gets grass enough it is satisfied, but we are always multiplying our wants. It is a morbid desire with us to multiply our wants. We have become so unhinged and unnatural that nothing natural will satisfy us. We are always grasping after morbid things, must have unnatural excitement, unnatural food, drink, surroundings and life. As to fear, what are our lives but bundles of fears ? The deer has only one class of fear, such as that from tigers, wolves, etc. Man has the whole universe to fear.

How are we to free ourselves from this is the question. Utilitarians say, " Don't talk of God and hereafter; we don't know anything of these things, let us live happily in this world, " I would be the first to do so if we could, but the world will not allow us. As long as you are a slave of nature how can you ? The more you struggle the more enveloped you become. You have been devising plans to

make you happy, I do not know for how many years, but each year things seem to grow worse. Two hundred years ago in the old world people had few wants, but if their knowledge increased in arithmetical progression, their wants increased in geometrical progression. We think that in salvation at last our desires will be fulfilled, so we desire to go to heaven. This eternal, unquenchable thirst ! Always wanting something ! When a man is a beggar he wants money. When he has money he wants other things, society, and after that, something else. Never at rest. How are we to quench this ? If we get to heaven it will only increase desire. If a poor man gets rich it does not quench his desires, it is only like throwing butter on the fire, increasing its bright flames. Going to heaven means becoming intensely richer, and then desire comes more and more. We read of many human things in heaven in the different Bibles of the world; they are not always very good there; and after all, this desire to go to heaven is a desire after enjoyment. This has to be given up. It is too little, too vulgar a thing for you to think of going to heaven. It is just the same as thinking, I will become a millionaire and lord it over people. There are many of these heavens, but through them you cannot gain the right to enter the gates of religion and love.

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Democracy must in essence mean the art and science of mobilising the entire physical, economic and Spiritual resources of all the various sections of the people in the service of the common good of all.

— *Mahatma Gandhi*

Gurudeo Ranade : An Exponent & Master Practitioner of Rational Mysticism A Birthday Anniversary Tribute

Gurudeo Ranade was Indian Rishihood personfied in in twentieth century. He had defined " Rishi " in these words in his classic treaties " Bhagwad Gita : a philosophy of God-Realisation " thus " Yaska has said in his definition of the word " Rishi " in his Nirutka तद् ब्रह्म स्वयंभु एतानऋषीन् तपस्यमानानभ्यानर्षत् तद् ऋणीणाम् ऋषित्वम् । Rishi is one who sees the form of God descending before his very eyes. " Gurudeo Ranade was such a Rishi in the first half of the century as a God Realised person. what is more he expounded the principle doctrines of God Realisation which are eternal and vital in character and presented them in modern terminology to the philosophers and mystics of world at large.

On 3rd July falls his 109th Birth anniversary and this is offering an humble tribute to his glory.

Indian Classic literature on spiritual thoughts abounds in trying to measure the real value of the principle of " Satgurutva ". In doing so the Indian authors have invariably explained that this endeavour is beyond them as " Satguru and Ultimate Reality " are co-essential and beyond words. However, the spiritually energised souls have never tired themselves in singing glory to the principle of " Satgurutva ". Satguru is the person who having realised God himself unfolds the mystery to the seekers following his path. The classic sanskrit texts define him as *" Shabde pare cha Nishnatam "* one who has excelled in experience of the ultimate and is expert in explaining the same to seekers. Gurudeo Ranade undoubtedly filled the bill. This is a very humble attempt to offer a few flowers of reverance to Gurudeo Ranade on this day. What better reverance there

could be than to recall and reflect upon the very life-book of Gurudeo Ranade, which inspires, enlightens and guides his multitude of discples on the pathway to God ? Needless to say श्राद्धे परे च निष्णातम् । that Gurudeo was not only stead-fast, resolute and intensely devoted on the path, but finally reached consummation i. e. God-Realisation. Once an aspirant asked Gurudeo as to what should be one's aim in life. Gurudeo had replied that there could be numerous aims for different individuals such as learning a lot and become an erudite scholar, to become a highly successful industrialist and may be one could aim in earning plenty of wealth and riches. But he further went on to say that one's aim should be such that there remains nothing beyond to aim and achieve. To quote Bhagwad Gita " यंलब्ध्वा चायरलाभं मन्यते नाधिकं तत: (गी ६.२२) He further clarified that such an aim is unquestionably to realise and experience God. He gave an example to emphasize this point in that we have three Great Saints from Maharashtra, vix. Eknath, Tukaram and Ramdas, whose circumstances of mundane life were so different i. e. Saint Eknath was a successful family man, whereas Saint Tukarm's family life was totally broken and again Saint Ramdas was a bachelor throughout life. But all these variations did not make an iota of difference to their purpose of life which was one and same, to realise, experience and live in God-hood and God-devotion. Likewise, Gurudeo Ranade's aim in life was to understand, practise, and spread God-Devotion. He has said in general introduction, to " Pathway to God in Hindi literature ", " It has been a long cherished aim of the present writer to gather the multi-coloured flowers of the mystic garden and to prasent a garland of them to the Lord ". And what a beatific garland Gurudeo has woven by tirelessle and single minded working for such valuable publications on spiritual literature as

(1) " Constructive Survey of Upanishadic Philosophy (CSUP) "

(2) " Bhagwad Gita : A Philosophy of God-Realisation (BGPGR) "

(3) " Vedanta - The Culmination of Indian Thought "
(4) " Pathway to God in Hindi Literature (PGHL) "
(5) " Mysticism in Maharashtra ",
(6) " Pathway to God in Kannada Literature "
(7) " Dhyana Giti "
(8) " Vachanamrut of Marathi Saints ", and so on.

As is well known Gurudeo Ranade was blessed with spiritual initiation in his teenage by his Guru, Bhausahib Maharaj Umdikar. He earned his M. A. in Philosophy with great distinction with a remark from his examiner " The Examinee knows better than the Examiner ". He studied with penetrating insight the Western Philosophers and their Philosophy. His study on Greek Philosophy earned encomiums from another great Indian sage of modern times, Shri Aurobindo Ghosh, who after reading his articles on Greek Philosophy – Particularly on Herecletaus, had remarked " This perfcct writer and scholar, Prof. Ranade, possesses in a superlative degree the rare gift of easy and yet adequate exposition... ..... and leaves us charmed enlightened and satisfied " (Review do Grende - Philosophique – Vol. III No. 5 Pg. 316 - 317). Gurudeo mastered the traditional Indian Philosophical systems and assimilated the essence. During all this exercise he observed that there are quite a few but serious misconceptions, misgivings, biases, and therefore, imperfect understanding of the worth of Indian Philosophy amongst Western thinkers, Philosophers. and the like of Western influenced Indians. He therefore made a mission of his life to project Indian Philosophy to West in their methodology and terminology and then impressed upon them with the essence and worth of the same. He observed in his preface to CSUP " With the advance of knowledge and with innumerable means of communication and interchange of thought, the whole world is being made one and the body of Western Philosophers could ill afford to neglect the systems of Indian Philosophy and more particularly the Upanishads. The same problem which at the present day divide a Bradley from a Bosanguet, a Ward from a Royce, a Prlngle - Pattison from McTaggart also divided the Upanishadic Philosophers of ancient times. Here we have the same conflict of views about the relation between

Absolute and Individual, the nature of immortality, the problem of Appearance and the Norm of human conduct." He further stressess in the preface to CSUP again " Our presentation of problems of Upanishadic Philosophy would also lay to rest all the charges that are made against it in the supposition that it is a block philosophy and does not allow any differentiation inside it." And finally he strikes a winning shot by chiding the Western critics of Indian Philosophy in the same preface " It has been customary with European Writers on Indian subject to suppose that all was pessimism and sorrow before the days of Tagore in in India and that Tagore brought the evangel of joy and bliss from the West. It is nothing of the kind. Tagore's Philosophy of Joy and Bliss is only the crest-wave of that great huge ocean of blissful existence depicted in Upanishadic Philosophy".

I feel it necessary to clarify that neither this is an occasion nor I have the pretence of competence arising out of Sadhana to review the monumental works of Gurudeo Ranade. Rather I would prefer to say in famous words of Saint Tukaram

अहो नाही विचारिला । अधिकार म्या आपुला ॥
क्षमा करा अपराध । महाराज तुम्ही सिद्ध ॥

The attempt is only to indicate the high and lofty peaks in the Philosophy that Gurudeo Ranade had scaled.

In his very instructive book BGPGR, Gurudeo has observed that multitude of interpretations and commentaries on Bhagwad Gita produce a veritable labyrinth wherein a student get lost. He has shown in a systematic development that the route to escape from the labyrinth is provided in BG itself "By holding securely in our hands the thread or clue of God Realisation." One is Awed and amazed at the array of Western and Indian, modern and ancient, thinkers and commentators on BG that Gurudeo has dealt with in this book. The chapters on " Problem of God," "Methods of Meditation," and " A Sublime vision of God," really constitute the pinnacle of thought process. These three

chapters of part IV of the book " The Clue through the Labyrinth " are a constant source of Inspiration and Illumination on the path of Sadhana to the aspirant.

In his book PGHL Gurudeva has brought out the deeper and inner significance of various padas & Dohas (to be read simultaneously with Paramarth-Sopan) of saints from Northern India, Kabir, Tulsidas, Raidas, Meera, Dadu and others. The book deals with various aspects like 1) Incentive to spiritual life, 2) the necessity of moral preparation, 3) the relation of God to saints, 4) the beginning of pilgrimmage and 5) the highest ascent, as principal milestone on the same.

Gurudeo in his book " Dhyan Geeta " has recast the Bhagwat Geeta with 365 selective verses in 12 chapters as an aid to spiritual sadhana. The twelve chapters are 1) Iswara Swarupa Varnanam (31 v.) 2) Brahma Swarupa Varnanam (22 v.) 3) Jeeva Swarupa Varnanam (28 V.), 4) Nistraigunyavichara : (38 V.) 5) Pradhana-ripunirdaalanam (17 V.), 6) Sadguna Samucchhaya: (57 V.), 7) Karmayoga : (31 V.), 8) Jnana Yoga: (21 V.) 9) Dhyana Yoga: (43 V.) 10) Bhakti Yoga: (35 V.) 11) Viswarupadarsanam (26 V.) 12) Bhagawa-daswasanam (16 V.)

The very arrangement of the subjects of chapters shows originality of Gurudeo's approach and purpose. The ascending order of chapter begins with the curiosity into the nature of God, the cosmic substance and the individual soul and finally culminate into an assurance from Godhead passing through the various modes of understanding and experiencing God.

The same originality of approach and purpose is witnessed by the seeker when he reads into the various Santvachanamrutas that he had edited.

Gurudeo has indeed churned the vast ocean of philosophical and spiritual literature and presented the pearls to the aspirant. It will be extremely useful to give a very close look at these pearls of thought and enlighten ourselvas by the luminosity of the same.

1) The principal aim in life of any human being should be to know and experience Godhood.

2) The aspirants should not get bogged down into the quagmire of wordy literature. He has laid great stress on this in his book BGPGR in these words. "In fact to come to grips with the attainment of God from the practical point of view is a far greater achievement than to determine the nature of God from the philosophical point of view, which would merely plunge us into a bog of intellectual warfare " (Page 205).

3) The aspirant must launch himself on the path towards God immediately and for this Gurudeo asserts in quoting a stanze from Jnaneswari तरि झडझडोनि वहिला निघा इये भक्तिचिये वारे लाग ॥ जिया पावसी अव्यंगे । निजधाम माझे ॥ ज्ञा. ९ ५१९. This is Gurudeo's most favourite stanza from Jnaneswari, a divine order for aspirant. Gurudeo has categorically stated that the whole essence of Jnaneswari is condensed into this single stanza as far as the spiritual sadhana is concerned.

4) The most effective method of " Sadhana " is " Namasmaran " The aspirant must be blessed by Satguru with a viable name of God.

5) Gurudeo describes such a viable name as received from Satguru, as Great Witness, Interpreter, and Schematiscr quoting authorities such as Kabir, Mirabai and others.

6) The practice of Sadhana (" Nema " as it is called in the Nimbal Ashram ") has to be rngular and continuous.

7) Rational Mysticism as expounded, practised and mastered by Gurudeo is not a contradiction in terms but a truism.

8) Intuition which enables one to realise and experience God neither replaces nor substitutes but subsumes interllect, will and emotions.

9) Intense Renunciation and Detachment, unconcern for mundane affairs accompanied by sublime humility to God,

annihilation of duality and pure heart are the 4 Pillars of sadhana edifice as prescribed by Gurudeo.

10) Prof. N. G. Damle has very effectively described the pathway to God as charted by Gurudeo in these words " Discretion based, Morally reinforced, Bhaktiyog, resulting in self realisation with Namasmaran as its soul. "

11) Meditation on the name (मंत्रजप and qualities of (गुणगान) of God are related to God-love (भक्ती) in terms of reciprocal causation. Unless we have मंत्रजप and गुणगान God love cannot be created in us and unless germ of God-love is in us we may not be tempted to and certainly not succeed in carrying on our मत्रजप and गुणगान (PGHL) Page 97.

12) " Bhakti " - Devotion to God is the central virtue and all other virtues are off-shoots of the same in different facets.

13) Jnana, more accurately meant as illumination than knowledge, is a process and not an event. This Jnana is limitless.

14) The Doctrine of asymptotic approximation: The sadhaka can reach " Near God-hoodness " as far as the limitations of physical body are concerned, but never attain full God-hood. The difference being that between the moon on the 14th day and the full moon day.

Gurudeo's ardent longing i. e. Summum Bonum of his life :-

Gurudeo held firmly that the life could only be considered as truly fulfilled if God has been realised and the only way to achieve this is through Devotion to God. The individual and Society both will really benefit and experience welfare when they follow of the path of God Devotion as charted by Saints. This intense consideration for Universal Welfare only prompted Saint Jnaneswara to seek " Pasaya Dan " from his Guru, Nivrittinath with a prayer "Let there be a ceaseless shower of benevolence through a continuum of God - lovers and God - faithfuls descending on the thirsty eartheners / and thence let them

be ever happy fullsome in three states of awareness and thus sing in love and devotion the praises to the Lord, the Primal person, without interruption "In tune with this, Gurudeo Ranade had descended on earth on 3rd July, 1886, lit the pathway to God by tirelessly practising and explaining the importance of regular "Nema" and therein lies the Salvation. With all humility I offer my salutations and oblations to Shri Gurudeo : !

— **V. R. Desai** BE. FIE. FIIBE.

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Appeal for Nama-japa

by Sankat Mochan Hanuman Mandir Samiti

47, Vasant Nagar, Nagpur–440 022.

The Samiti organises every year 133 crores of Nama-japa "Shri Ram Jay Ram Jay-Jay-Ram", on Mala (Rosary) for welfare of mankind.

1) Japa-parva-kal : Ashadhi Ekadashi 9-7-95 to Kartiki Ekadashi 3-11-95.

2) Concluding Function with Homa, Havana & Prasadam on 20-11-95 from 9 A.M. to 5 P.M. in Mandir premises

3) First word "Shri Ram" denotes invocation, the Second word "Jay-Ram" is prayer and the third word conveys Complete Surrender.

4) Final Total to be intimated to Mandir with one's own name and address.

Request

The Annual subscribers of our journal "Pathway to God" are requested to renew their subscription well in time by remitting the subscription of Rs. 25/– in favour of A. C. P. R., Hindwadi, Belgaum–590 011.

GURUDEO DR R D RANADE

Part I

Parantage, Childhood, Yogic & Spiritual Background

This is a real short story of a great devotee and mother who could be a spiritual guide, philosopher and could mould the spiritual mind and character of a future Philosopher and a mystic Saint. Following is the precise presentation of exact facts and factual examples as given below :

For example, Shri Gurudeo's gracious and kind mother Smt. Parvatibai, a pious and ardent female-devotee and yogini who after great and severe penance devotion and meditation and with a boon from Shri Rameshwar and blessings of HH Shambhoolinga Swami, her spiritual Guru achieved her legitimate desired goal, of the vision of God. 'SHANKAR AND PARVATI' used to appear before her spiritual eyes in a semi-conscious state as also in her dreams. She was thus carrying out her meditation in a very steadfast way, concentrating her attention on the tip of her nose for hours together during the day. After many days of meditation and penance with pure devotion, she gave birth to a male child at the appropriate time blessed by the boon as stated above, on an auspicious day, i. e. at 10-00 A. M. on 3rd day of July, 1886.

She used to keep her self constantly engaged in devoted meditation and it was during one of her such spiritual reveries that she used to have the darshana of the Deities i. e, 'Shankar and Parvati'. Because of this spiritual bent of mind and devotion she attained Realisation and liberation known as 'Mukti'.

She came to be known as a great devotee. The child, i. e. the present Gurudeo, was ceremoniously named as

Ramachandra on an auspicious occasion as his birth was due the grace of 'Rameshwari', and her Guru Shri Shambhooling Swamy, She put her worthy child on the lotus feet of her Guru, whereupon the Swamiji could see the yogic features on his face and immediately recognised the spiritual and yogic talents of the child. He realised that it was not an ordinary child but a child with yogic powers—having taken birth on the face of the earth only to bless the people and exercise its influence on earth as a mystic yogi saint in childhood. It was far advanced spiritually and at the very first look at the child, he observed silence for a minute in reverence to pay his respects and homage to the child. According to Geeta. Shri Gurudeo was born in a pious and wealthy family. His father, Dattopant, and mother, Smt. Parvatibai, who affectionately guided Gurudeo all thoughout his childhood and school career, were very much proud of him. The worthy mother was thus overjoyed at this Swamiji's prediction about her son and learning that her son also was a Bal Yogi and a celebrated God saint in the form of a child, she applied Tilak to his forehead and bathed him after going home. The Swamiji also further observed that this boy was the scion of grace. He is a great saint who has come down to earth mainly to bless the devotees and after realising the fact, the holy Swamiji offered to pay his respects to Gurudeo, the then Bal Yogi, and such was the spiritual background of birth of Ramachandra, i. e. the present Gurudeo.

It may be thus seen that Gurudeo was not onty an intellectual philosopher but also a great mystic saint as well, from the beginning of his childhood, possessing yogic powers, – God having taken birth in the form of a man – just to purify, uplift, bless and help mankind at large in particular. Gurudeo apparently belonged to a very high and respectable royal family, having spent his entire childhood at Jamkhandi which stands purified by his stay and education there. After the primary education, he soon started receiving his High School education at P.B. High School of Jamkhandi, wherein his very large and life–size photo is installed at the Central Hall of the Jamkhandi High School. The mother started concentrating on the child's nourishment, welfare

and also intellectual and of physical development of the worthy son born to her out of penance and blessings of the Swamiji. She told the child, stories of great saints and thus watered and nourished a plant which later grew into a big spiritual tree—a feeling—in her worthy son's mind right from the beginning. Gurudeo got his spiritual guidance from his worthy mother herself.

He was thus prepared by his mother for a brilliant career in his schools at Jamkhandi. The spiritual and yogic talents of Gurudeo were directly visible in Gurudeo even as a child, showing signs of godly appearance and the like qualities, God having showered his never-go-astray blessings upon the child-the present Gurudeo. By the time Gurudeo was ready for going to School, he had all his mental, physical, spiritual and devotional faculties and instincts fully developed in him so as to turn him out as a great and an unequalled spiritual and mystic saint. It must be remembered and mentioned here that he had a very great love and attachment to his mother as he scarcely lived without her or away from her during his school days. He started thus his healthy growth besides schooling as also physical development in an agreeable manner and in a very pleasant atmosphere under the guidance of his mother who was the very centre of his attaction for him. In this context, it must be very carefully noted, here that Shri Gurudeo had a keen retentive memory coupled with most humble and respectable sense of behaviour which soon enabled him to win for himself love, affection and friendship of colleagues and his worthy teachers as well, all alike. His school career all through out was clearly distinguished by his exceptional intellectual brilliance as also was his reading which was most extensive and far too outside the scope of his studies. His mother took utmost care to bring him up in a decent manner and did everything in her power to support and promote his talents, i. e. intellectual, spiritual and mystic, bringing about perfect spiritual harmony by creating such spiritual and healthy atmosphere, that Gurudeo took a great liking for spiritual life and activities and concentration on his ultimate objective of attaining God. Such was the very teaching and encour-

agement of his mother. Her attempts were to support this interest, liking and attiude of Gurudeo in a more congenial and healthy surroundings helpful for pinning his faith in God and Guru alike. It is thus obvious that his mother played a very important and crucial role worthy of praise since the very beginning of Gurudeo's School career right from his childhood. His spiritual mind started flourishing being well developed and the spiritual tree started bearing fruit in its proper perspective till his mind revolved round God-realisation so much so, that he was entirely God possessed God-centred and God-intoxicated. Such was the sole aim of Gurudeo in his life which was fulfilled rightly, in that he obtained Godhood. He always stood first class first in his earlier school examinations and was found an exceptionally brilliant student, with excellent grasp of his subjects, as a result of which all his teachers and students alike used to be very proud of him, and he was popular amongst the teachers and students alike. He was quite unassuming yet extremely brilliant and possessed exceptional intellectual brilliance and stood always distinguished amongst his colleagues, and his teachers took a strange fancy to him and were very proud to say that he was once one of their best past students. Most amiable in nature, he had a knack of contracting friendship with one and all coming into contact with him. He obtained many school scholarships during his school days and career including the Shankarshet scholarship in Samskrit at the time of his Matriculation Examination, with distinctions in all the subjects as well. He had an unmatched intelligence and an unequalled brilliance and enthusiasm about advanced learning since his school days. Whatever he read once, he almost mastered it and automatically it got committed to his memory. His memory power was exceptionally sharp. All the same, his ways were most inscrutable and unfathomable to the external human mind. He was devoted to his studies apart from his special liking for spiritual matters and cooperative attitude and helping nature towards one and all. Simultaneously he used to carry on his daily meditation regularly without fail, in a very effective and concentrated and steadfast manner. It may be mentioned here, that it is

only at about this relevant time, that Gurudeo came into contact with his Guru through his bosom friend, Kallu Bokare, and started taking keen interest in spiritual and mystic life. However, his direct contact with Shri Bhausaheb Maharaj was the main spring and reason which created a very keen and deep interest in Shri Gurudeo, to enter into mystic life. He was introduced to Bhausaheb Maharaj through his school friend, Shri Kallu Bokare, who was very much attached to Gurudeo. Shri Gurudeo started his mystic life with the blessings of Shri Bhausahab Maharaj and further came up in life with his unfailing blessings and kindness and grace.

It is said & firmly believed by one of the oldest disciples as told by my father that Gurudeo Dr. R. D. Ranade was the combined Avatar of Bhagawan Shri Vishnu, Shri Krishna and Shri Rama as also of Gurulingjamgam Maharaj. I myself have no hesitation in saying so and believing implicitly the above fact. Infact, I myself should have realised this fact long back as Gurudeo was once protected by a big Shesha, who spread his 'phana' on the head of Shri Gurudeo who was once sitting for meditation in the hot sun for hours together in open in the Forest and he did not know of this fact but the same was witnessed actually by some disciples (whose name my father did not remember at the time he told me this). The Shesha is the very favourite protector of Shri Vishnu and Shri Krishna as every one knows and that is why it is stated and referred to as "Shesha Shayi Vishnu", It is also learnt in addition to this thing, that the said Shesha has protected Gurudeo from sun, quite often during meditation in the hot sun in a forest-like area apart from appearing before him quite often. This is a very interesting part of the story which I don't think, any new disciples know.

My father, Shri S. K. Dharmadhikari, having stayed with Gurudeo for 12 years, also firmly believed that the attainment of the highest position by Gurudeo in his service career, viz. that of the 'Vice-Chancellorship' does not constitute even 1/100th of his yogic and spiritual

power that he possessed. He, in fact, had most reluctantly accepted and had joined the post of the Vice-Chancellor of the Allahabad University as per the opinion of my father, Shri. S. K. Dharmadhikari as a result of my 8 year's continuous penance, the kind Gurudeo gave me the understanding power to realise the above facts about himself and I am glad to know and realise the importance of the above facts, although at a very late stage. This is really a very few interesting and startling part of the story unknown to many. Since I have not brought out all these points in my earlier dedication as part II, and had touched upon only his college and service career, I am now devoting this and full chapter exclusively to narrate this part of his achievement, without which I would not be doing sufficient justice to Gurudeo's real life, full of spiritual attainments. In this respect, it may be particularly pointed out that Gurudeo was most unassuming, yet exceptionally brilliant, without its king much about his lofty ideals and achievement. Nobody ever really knew his real achievements and failed to appreciate him quite adequately.

For the above reasons, it would not have been possible to understand Gurudeo and appreciate him in the true sense of the word. But the facts speak for themselves.

The new generation of disciples knows Shri Gurudeo only as an intellectual philosopher, which is not correct. He is and was a mystic saint also. It is most significant to know about this and is consistent in the context of mysticism to display his crucial and typical role in real life. In this connection, it may be stated that my father, Shri S. K. Dharmadhikari, was with the Revered Gurudeo for approximately 12 years, and that too in close contact, constantly with Gurudeo personally.

Again reverting to the family history of Gurudeo, he had two wives, his first marriage having taken place in the year 1901. His wife was a very pious lady. He had one male issue by his first wife, named Venkatesh; but he soon passed away. His second marriage took place in 1922 and his wife's name was Manutai. She was a very good, honest and pious lady. Her name was Smt. Sitabai after

marriage. Gurudeo has a daughter, Mrs. Shakuntala, M. A. It is understood that she has two issues–male and female Deepak and Nandini. Mrs. Shakuntala Apte is the editor of ' SATSANG ', which is most valuable, highly intellectual and spiritually authoritative magazine. Her name was later changed to Mrs. Vijayadevi Apte, M.A. Just like her father, she is also a distinguished and a pleasant personality indeed ! Gurudeo also had a cousin sister, Yamunakka, whom I am supposed to have met at Nimbal. The revered mother of Mrs. Vijayadevi Apte, Smt. Sitabai, was also responsible for running the Nimbal Ashram of Gurudeo for a number of years, after Gurudeo. Mrs. Vijayadevi Apte continues to be the executive life member of the Gurudeo Ranade Ashram Trust at Nimbal.

—R. S. Dharmadhikari

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Only when the rise of the sun in the form of Discriminative reason takes place in one's heart, then only the comets of desire do not rise in the sky of one's heart.

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All the crowds of people in the world are threaded in the leather rope of craving for desires. All other types of bonds can be broken, but to break the bond of desire is verily difficult.

Book Review

PHILOSOPHY OF HINDU SĀDHANĀ by Nalini Kanat Brahman, Pub. Motilal Banarasidass, Bungalow Road, Jawaharlal Nagar, Delhi 110 007, 1993, pages xiv + 333, price Rs. 270.

In India, philosophy occupies a unique posltion. It has permeated the entire cultural life and has reached even to the lowest strata of the society. Philosophy forms the theoretical basis of religious and spiritual experience and lhe latter supplies the practical confirmation of the theoretical doctrines of philosophy. Theory and practice have always been interwoven and they are never divorced from each other. If philosophy serves the cause of religion, it does so not because religion is something different from it, but because it finds that in serving religion it is serving its own best interests.

The essence of religion lies in the immediate experience of the divine. This experience presupposes as its essential condition various forms of discipline, which are the indispensable outer husk of the inner kernel of religion. The regulation and control of the instinct and impulses, of the movements of the body and the sense-organs is regarded as the indispensable first step in all the foms of Sādhanā. The value of having a disciplined mind and body can never be over-estimated by a person who wants Self–realisation. These are the priceless assets helping in every situation of life.

Hindu Sādhanā is all-comprehensive. All types of religious theories and all forms of religious practices find place in Hinduism. The Nirguṇa Brahman is as much the ultimate and the highest and the dearest object of worship to the Hindus as the concrete Personal God. When it is realised that all the rituals are means towards the

attainment of the Absolute, the lost clue is found out and the differences in the practices of the various sects are understood to be meant only for persons of different equipments. The different philosophical systems are also attempts to rationalise the experiences and thus to secure for the same a permanent abode in reason.

In the mineral kingdom, consciousness is almost wholly enveloped by matter and seems to be entirely absent. In the vegetable kingdom, although there is a faint manifestation of consciousness, matter predominates and determines all conscious responses. In the animal world, consciousness no doubt manifests itself in almost all the processes and activities, but it has not yet been able to discover that it has any superiority over matter. In Man consciousness rises to Self-consciousness.

The Self is not ordinarily realised by us because of its extreme minuteness. The mind is to acquire microscopic vision through repeated acts of concentration, if it is to have an intuition of the Self. The whole aim of Hindu Sādhanā with its innumerable details is to gradually educate the mind towards concentration. Hence there is the utility of many disciplinary practices, which though useless to the advanced, are of considerable importance to the beginners.

Sādhanā is e Science of spiritual discipline. It begins with the consciousness of the existence of some Supreme power, an intimate connection, or rather, a conscious union with which is deemed absolutely essential to the realisation of the summum bonum of life. Worshipping God as one's own self is perhaps the monopoly of the highest achievement of the Vedānta.

The natural bent or aptitude determines the particular line of Sādhanā for every particular Sādhaka; but it is never to be forgotten that the particular line is merely an occasion or the main support for the development of all different aspects. The scriptures have spoken of the identity of the individual and the Absolute to those who want to proceed by the path of Knowledge, but have declared their difference to those who wish to follow the path of Devotion.

The Name is the nearest expressive symbol of the experience of the divine, and it is believed that constant repeatation of the name with faith and devotion may result in yielding the very same experience. The vibrations embodied in the Name are the very first materialised expressions of the purely spiritual and ideal experience. The forms of the Divine Being worshipped in images are still more materialised expressions of the same. Holy places abound with holy men, and there the atmosphere is surcharged with things, symbols and ideas which are divine and holy. Holy associations keep one in contact with sacred thoughts and experiences.

The Yoga system has discovered the secret connection between breath and mind. Hence the Yoga claims to have attained a scientific truth and discovered a law in this respect. The gross body is to be harmonised through regulated physical postures *(āsana)*, the internal vital processes are to be harmonised through regulated breath *(prāyāṇāma)*, the higher cerebral centres are to be harmonised through regulated sound of Om, and the mental processes are to be harmonised through medatition *(dhyāna)*. Thus harmony in the physical, physiological and mental spheres has to be attained in order to prepare the proper conditions for spiritual realisation.

The sponteneous withdrawal of the mind from outward things, the inward bent of the mind that necessarily stops its positive discomfort that is felt in the company of men and things causing the least distraction, are experiences that are had by every Sādhaka at a particular stage, whatever be his particular line of Sādhanā.

The highest conception of Intuition is found in the Vedānta. Here we find absolutely non-relational knowledge in the strictest sense of the term. Intuition transcends our ordinary discursive knowledge and implies annihilation of the three-fold division into subject, object and process involved in ordinary knowledge. Intuition is the highest form of Self-Consciousness, or the apprehension of the self by the self. Here we require the inwardmost turn of the mind which alone can yield the Intuition.

The freedom from the yoke of desires and impulses, the the feeling of mastery over passions and prejudices and rising above all attachment and subordination yield a sense of expansion, which being tasted for the first time seems to be the highest stage of liberation that one can aspire after. The crowning achievement of Vedānta consists in its declaration that liberation is not a far off ideal, but is attained here, in this very life while holding the corporeal frame.

The book stands as a witness to the wide scholarship and deep insight of the author. This is a book which ought to be read by a person interested in spiritual Sādhanā.

—Dr. B. R. Modak

(2)

1) UNITY IN DIVERSITY. Pages : 134, Price : Rs. 40/-.

2) THE JAPJI. Pages : 96, Price : Rs. 40/-

3) SELECTIONS FROM THE QURAN. Pages : 90, Price : Rs. 40/-

Author of all these three books : Sri. O. P. Ghai
Publisher : Sterling Publishers Private Ltd. New Delhi.

I will take all these books for review, one by one.

1) Unity in Diversity :

This is the first book by this author in personal development series. It was first published in 1986. Revised and enlarged second edition came in 1989. The present books reprinted in 1991.

This book is dedicated to our late Prime Minister Smt. Indira Gandhi.

Dr. Mulk Raj Anand has written the foreward. In that he aptly says. " By this patient labour collecting, collating

and bringing together the wisdom of various religions, O. P. Ghai, the compiler of this anthology, has shown that the founding fathers of the faiths were not fanatics. "

In this book Mr. Ghai has selected-wise sayings on different subjects by all the twelve religions of the world. The twelve religions are, namely, Hinduism, Zoroastrianism, Taoism, Buddhism, Christianity, Confucianism, Jainism, Judaism, Islam, Shinto, Sikkism and Bahai. The quotations are on various subjects like Anger, Brotherhood, courage, Deeds, Duty, Faith Forgiveness, Giving, Golden rule, happiness, Immortality, Love, Peace, war, wealth, work etc. Some of the sayings of different religions on different topics are really worth brooding over for a long time, till we realise their full meaning.

I now of quote some really fine sayings of wisdom on some topics, of some religions.

On Brotherhood Hinduism says, " The good man makes no distinction between friend and foe, brother and stranger, but regards them all with impartiality. A true friend will be sympathetic at all times. " Again on courage Hinduism says. " To realise that God is all in all gives man courage. He does not Shrink ". Confucianism thus says on Deeds. " Reward will follow every good deed. Only by doing good deeds a man can know the true joy of living and have a long life. " Hinduism this way says on Duty " Never falter in doing your duty. God has decreed man's duty and to fail is to disobey God. It is through duty that a man reaches perfection. " Shito religion has this to say on Evil. " After three years an evil becomes a necessity. See no evil, hear no evil, speak no evil " This reminds us of Mahatma Gandhiji and three monkies.

Hinduism says thus on Faith " Faith is the pathway to wisdom. This faith will come if one yearns in his heart for it. The most prized of God is the man of faith. " Christianity says on forgiveness " Man should be forgiving. As he forgives his fellowbeings so God will forgive him. God is forgiving and is ready and anxious to forgive those who ask for his forgiveness." Hinduism on Friends. " Look

upon all the living beings as your bosom friends, for in all of them there resides one Soul. All are but a part of that Universal Soul. A person who believes that all are his Soul-mates and loves them all alike never feels lonely." This is exactly the sum and substance of Advaita Philosophy expounded by Sri Shankaracharya. On giving, Shinto has this to say " Be generous to all creatures, both human and animal. Long life is the reward for generous giving " Sikhism's Golden rule is, " As you sow, so shall you reap; This body is the result of your actions." Again the Sikhism thus says on Guidance." Be not led astray by the illusion of the world, (And know then that) without the Guru, no one is ferried across (the sea of existence). The Guru shows the path to the strayers. Sing then the Lords praise, for, this alone is thy eternal duty" Islam says on happiness. " Happiness will come when one turns to God and seeks union with Him. The good will be rewarded greatly for their works and will be happy." Hinduism on Hatred. " Hatred breeds confusion. Clear thinking and Careful action can come only when the heart is free from hatred." Again Hinduism on Immortality. " The soul destroys the earthly body in order to make for itself a new and more beautiful body. The wise man will become immortal. Death is the taking off of the robe of life to put on the robe of immortality. The good and just shall live forever." Buddhism on Justice. " The wise man will weigh matters carefully So that he may judge justly. Hasty judgement shows a man to be a fool." Sikhism on love." One who loves God truly will be cleansed of all his impurities. We obtain Salvation by loving our fellow beings and God."

Buddhism has this to say on Man. " Man is the product of his thinking. All that he is, all his ideals, likes and dislikes, his very Self, is the result of thought. " Hinduism on Meditation– " Those who do not meditate can have neither steadiness nor peace. The great and the wise meditate – constantly on the divine. This is the source of strength and the way to knowledge of the supreme one. " Confucianism on Sincerity. " Whatever you do, you should do with all your heart. Heaven will help the man who is

Sincere, and one's fellowmen will trust him if he is Sincere and earnest." Again Shinto on Sincerity. "Sincerity is the Single Virtue that binds divinity and man in one." Jainism on wealth. "wealth is fleeting and will never completely satisfy any one." And lastly Hinduism on war. "No one should seek to extend his power through war."

Above wise sayings of various-religions of the world show similarity in their principles. All want to say the same things in different words.

2) The Japji :

This holy book of Sikhs has foreward by Dr. J. S. Neki, Dr. Neki gives the gist of this book in one Sentence. "Thoughtful repetition of it (name of God) over a length of time would so metamorphise the practioner's mind that it opens out its receptivity to the Supreme Reality." Then authors preface is there. This book has opening text of the "Guru Granth Sahib."

Guru Nanak has following important things to say on Meditation and it's nature and benefits.

1) "How to lift the veil of darkness and find- Him ?" "The only way to do so is to live and work according to His will and move about in this world as preordained by Him; there is no other way. This is the eternal truth, all else is false."

2) "The only way to obtain His grace and love is to meditate on His true name in the early-hours of the morning."

3) "He is formless and cannot be set up as an image."

4) "Through His goodwill and love we see His presence in all things and everywhere."

5) "We see Him in Shiva, Vishnu and Brahma." and "We see Him in Parvati, Lakshmi and Saraswati."

6) "By listening to the inner voice of the Master and dwelling on His name and by having - attained true knowledge and real wisdom, man realises the true significance of the deities and the Eternal Truth about the Supreme Being the one God. He comes to know about the secrets of life and Self."

7) " By listening to the inner voice of the Master and dwelling on His name, man gains true knowledge about the Eternal Truth "

8) " By obeying Him, man becomes one with God and leads a virtuous life. Such is the result of meditating on Him. "

9) " Whatever pleases Him is the only good there is, and He is the only one who is formless and eternal. "

10) " What was the day, the time and the date, what was the month and the season when the world was created, the pandits did not know, for otherwise they would have recorded it in the puranas. The Qazis did not know it, for otherwise they would have recorded it in the Quran ".

11) " God knows what our wants are and accordingly fulfills them. He gives what is best for us, but very few of us acknowledge His gifts and His greatness ".

12) Bow to Him, the Eternal Being ! Bow to Him who had no beginning and so will have no end ! Bow to him who is always the same ! "

13) " This single-minded devotion to the chanting of this name is assure sign that one is on the way to becoming one with his master ".

14) " This realm is inhabited by limitless creatures who are all engaged in working and doing what is ordained by Him ".

15) " The toil and labour of existence will end for those who worship Him and meditate with their mind and soul fixed on Him. There will be radiance on their faces. Not only they but also those who keep their Company will be Saved" says Guru Nanak.

Thus Guru Nanak has rendered his discourse on Righteousness, Justice, knowledge and reason in the above book.

This book in original is a poem having 38 stanzas. So bringing the poetic meaning in prose is not possible by however good translation. Anyway, it does sincerely

convey the meaning of what Guru Nanak wanted to say to his followers. The above sayings are worth thinking and following in everyday life. This is second revised edition published in 1992.

3) Selections from the Quran.

This book has a Foreword by Prof. Rasheeduddin Khan and Afterword by Asghar Ali Engineer. This is 1992 first edition.

In Afterword Mr. Asghar Ali aptly says Thus. " Justice, benevolence, wisdom and compassion are the key words in the Quran ".

There are total 114 'Sura' in this book. Some of them have this to say.

1) " Those who wholly surrender themselves to God shall be rewarded by their Lord. They will have neither any regret nor fear."

2) The pious man is one who is true to his promises and is patient in times of hardship, adversity and peril."

3) " God does not burden anybody beyond his Capacity Every one will enjoy the good that he has done and suffer for the wrong committed by him. "

4) " Whatever good you do is by the blessing of God & whatever wrong you do is the result of your own actions ".

5) Remember your Lord every morning and evening deep in your Soul. You should do it with humility and reverence. You should do it in a Low Voice and not be negligent about it."

6) " If you want to take revenge, do so in proportion to the wrong done to you. But it is better if you can bear it with patience ".

7) " I fall the trees of the earth were pens and all the Seas were ink, the writing of God's words would never come to an end. He is all-mighty and all-wise. "

8) " If God were to punish men for their wrong deeds, no living being would be left on earth. He gives them respite till the ordained time. "

9) " Had God given to it's creatures in abundance they would have spread evil in this world. He gives only

as much as He wills because He knows what is good for His creatures. He Sees everything and is aware of what is happening. "

10) " The man who grows in goodness will be happy; Also the man who recites the name of God and serves Him with devotion will be happy. "

11) " Every hardship is followed by case. "

The above sayings of Mahammed were revealed to the prophet by Gabriel. The Said Sayings show how Muslim faith is woven-around complete faith in God. There is a Sort of attraction in their unity and total and unquestionable faith in their God, the All Mighty. Hence the Muslim population in the world today is $\frac{1}{5}$ of the human race and they are spread all over the world in $\frac{1}{3}$ of the Globe.

The Muslims have 5 very important rules, which are the Pillars of Islam. They are : 1) Faith in Allah 2) 5 times prayer daily 3) Charity to the poor 4) Fasting in the month of Ramzan from dawn to dust 5) Performance of Haji.

All the above three books have been printed very nicely and brought up excellently. The price of each book is also low.

The author has taken immense pain in compiling and bringing out all the above three books in simple English. Definitely these books Can prompt the interested person in philosophy and comparative religions to go in for the original itself. This is a great achievement of the author.

However one feels that in the book " Unity in Diversity " the author should have quoted more forceful sayings of some religions, at some places. So also in " The Japji " also the rendering appears to be too simple to be effective. " Selections from the Quran " also suffers from something lacking.

But taking into consideration the over all effect of every book and also looking to the fact that the author wants to show the Similarity of teaching in all the religions and wants reach the common man through his books, his effort has met with success. We must appreciate the work of the author as commendable.

—A. V. Sadarjoshi

Quarterly Report

FOR THE PERIOD ENDING 30–6–1995

Sri. Gurudeo Ranade Memorial Lectures, 1995 were arranged in the Gurudeo Mandir, Hindwadi Belgaum, by the A. C. P. R. Belgaum, during the period from 24–5–1995 to 30–5–1995. Sri. H. N. Ramathirtha, B.E., M.Tech., M.S. (U.S.A.) F.I.E., F.I.M.A., Aravind Parimala Works Mysore–570 004 Karnataka State delivered lectures on all the seven days, from 6–00 P.M. to 7–15 P.M. on 'Lalita Sahasranama', as part of Sri Gurudeo Ranade Memorial lectures, 1995. In the morning from 7–00 A.M. to 8–00 A.M. on all these days, he also gave a talk on Bhagavad Geetha 9th chapter – 'Raja Vidya Raja Guhya'. Sri Ramathirtha is a strict vegetarian and teetotaler. He is an erudite scholar on Hindu authoritative texts like Bhagavad Geetha and Upanishads. He is an Engineer with a Master's Degree from I. I. T. Bombay and Master of Science from Missisipi, State University U. S. A. He has conducted so far 213 Geetha Gnana Yagnas of one week in various different places in India and abroad. His lectures on Geetha and Lalita Sahasranama were excellent and the audience enjoyed the same. Sri. P. K. Bhagoji M. A., M. Ed., retired Principal R. P. D. College, Belgaum, inagurated the Sri Gurudeo Ranade Memorial Lectures, 1995 by lighting lamp. The function ended on 30-05-1995 by Bhajan Arati and distribution of Prasad. The function was well attended and it was a grand success. The lecture series will be published in the form of book for the use of the members of the public.

The Punyatithi of Sri. Gurudeo R. D. Ranade, was celebrated in the Gurudeo Mandir, Hindwadi, Belgaum, For five days from 02–06–1995 to 06–06–1995 on a grand scale. The Sadhakas were engaged in intensive meditation, followed by Bhajan, Arati and discourses through out the Saptaha. There were about 70 to 80 sadhakas present from

different places during the Saptaha. On the 6th June 1995, the sadhkas offered floowers on the Padukas of Sri Gurudeo and the function ended with Mahaprasad.

We thank the following persons for their donation to the A. C. P. R. Belgaum.

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— J. M. Kulkarni
Secretary.

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